



Fatwa regarding the question of homosexuality and homosexuals in the Bayān.

بِسْمِ تَعَالَى جَلَّ وَ عَزَّ أَسْمَاءُ الْعَالِي

1. Homosexuals are free to enter the Bayān and be accorded the same rights and respect as any other believer. They can inherit, etc., in the Bayanic context.
2. It is not permissible in any way, shape or manner (either in word or deed) to persecute or harass homosexuals for their sexuality; and whenever this happens at the hands of another Bayānī, the *ḥudūd* provisions about the harassment of one believer by another is in fact enforceable upon the harasser.
3. However, the structure of meaning around “marriage” (*nikāḥ/izdiwāj*) precludes the possibility of amending or changing this Bayānic definition of marriage to be inclusive of same-sex marriage. A marriage, per the Bayānic definition, can strictly occur between a man (possessor of the pentagram) and a woman (possessor of the circle).
4. But even though a same-sex Bayānic marriage is impossible to contract, per above, there is no preclusion of *ad hoc* homosexual relationships occurring among potential homosexual Bayānīs, and they are theoretically free to live in this manner as Bayānīs if they so wish; or, if they live in a jurisdiction where the civil law has recognized same-sex marriage, they are free to contract that.
5. Having stated that, the Bayānic point of view like the Quranic one, does not recognize homosexuality as being in accord with the natural and divine order of things. However, even with that, potential homosexual Bayanis, without prejudice, can enjoy all rights and obligations specified in the Bayān upon all Bayānī believers.

413

و لا حول و لا قوّة إلا بالله العلي العظيم

Nima Waḥīd Azal al-Tehrānī

11th of the month of Names in the year 172 of the Bayani Era.

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